

By Dr. Rudolph Buti, of Baltimore, "On an Interesting Fragment of the Book of the Dead."

By the Committee on Historical Manuscripts, "A Calendar of the Weedon and of the Richard Henry and Arthur Lee Correspondence in the Library of the Society."

Dr. Samuel G. Dixon was elected a Councillor to fill the unexpired term of Gen. Isaac J. Wistar, made vacant by his election as a Vice-President of the Society.

Mr. Harold Goodwin presented a framed engraving of John Vaughan, who had served the Society as Secretary in 1789 and 1790, as Treasurer from 1791 to 1841, and as Librarian from 1803 to 1842, and on motion the thanks of the Society were returned therefor.

The Society was adjourned by the presiding officer.

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## DIVISIONS OF NORTH AUSTRALIAN TRIBES.

BY R. H. MATHEWS, L.S.

(*Read May 5, 1899.*)

The division of a tribe into intermarrying sections or classes, although one of the most interesting of the institutions recognized among the Australian aborigines, has not hitherto received the attention which its importance deserves. In a former number of the PROCEEDINGS of this Society<sup>1</sup> I tabulated the names of eight sections, with the rules of marriage and descent in force over a large extent of country in the Northern Territory. Since then I have reported<sup>2</sup> a similar eight-section system, but with different sectional names, in the northwest corner of Queensland, extending southerly from the Gulf of Carpentaria for a distance of about three hundred miles, including the Wentworth, Nicholson, Gregory and Upper Georgina rivers.

In an article contributed to the Royal Society of New South Wales in June, 1898, I described the eight sections of the Arrinda tribe on the Finke, Todd and other rivers,<sup>3</sup> but, while that paper

<sup>1</sup> PROC. AMER. PHILOS. SOC., xxxvii, 151-154.

<sup>2</sup> *Journ. Roy. Soc. N. S. Wales*, xxxii, 251, 252.

<sup>3</sup> *Ibid.*, xxxii, 72.

was in the press, a correspondent furnished me with additional information which shows the line of descent in a manner that is more readily understood than by the table appended to the article in question. I propose, therefore, to supply a new table, showing how the divisions intermarry, with the sections to which the offspring belong, as follows:

TABLE I.

	<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A.....	1. Panungka	Parulla	Pungata
	2. Mbutjana	Pungata	Ngala
	3. Knurraia	Ngala	Bultara
	4. Koomara	Bultara	Parulla
GROUP B.....	5. Parulla	Panungka	Koomara
	6. Bultara	Koomara	Knurraia
	7. Ngala	Knurraia	Mbutjana
	8. Pungata	Mbutjana	Panungka

It will be observed by the foregoing table that the sons of the women of one group marry the daughters of the women of the other; and, also, that each group has perpetual succession through its females. For example, take the women of Group A in the table, we find that Parulla is the mother of Pungata; Pungata of Ngala; Ngala of Bultara, and Bultara is the mother of Parulla, and this order of succession is continually repeated.<sup>1</sup> Among the women of Group B the line of descent conforms to the same rules. I have traced some of the section names of this organization, namely, Bultara, Koomara, etc., across the country from the Upper Finke river northeasterly to the Georgina river, a distance of more than four hundred miles.

My correspondent also made some further investigations respecting the order of succession in four of the sections of the Warramonga tribe<sup>2</sup> at Tennant's Creek, with the result that it becomes necessary to prepare an amended table of one of the groups. As it might cause confusion to show only one group, I have included both in the subjoined table:

<sup>1</sup> The names of the eight sections of the Upper Finke river tribes were first reported by the Rev. L. Schulze in 1891 (*Trans. Roy. Soc. S. Australia*, xiv, 223, 224.) Their arrangement into two intermarrying groups was the result of my investigations (*Journ. Roy. Soc. N. S. Wales*, xxxii, 72).

<sup>2</sup> *Journ. Roy. Soc. N. S. Wales*, xxxii, 73.

TABLE II.

	<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A. . . . .	1. Aponunga	Tungulli	Apungata
	2. Ampajona	Apungata	Opalla
	3. Ungary	Opalla	Kabajee
	4. Akamarra	Kabajee	Tungulli
GROUP B. . . . .	5. Tungulli	Aponunga	Akamarra
	6. Kabajee	Akamarra	Ungary
	7. Opalla	Ungary	Ampajona
	8. Apungata	Ampajona	Aponunga

In Group A of the above table, the rotation of the section names is different from that given in my former table, which, necessarily, alters the order of descent among the women and children. Group B is the same as that previously given. If my correspondent is now correct, it can be shown by this table that a brother's son's children intermarry with a sister's son's children, instead of the son of a brother marrying the daughter of a sister, and *vice versa*, as stated in my former paper.<sup>1</sup> In examining the two tables, I and II, it is seen that the names of several sections in the Arrinda tribe are almost identical with some of the section names of the Warramonga.

On the McArthur, Kangaroo and Calvert rivers, in the Northern Territory, reaching thence along the shore of the Gulf of Carpentaria beyond the Queensland boundary, and extending inland about one hundred miles, are several native tribes, among which may be mentioned the Yuckamurri, Yanular, Leanawa, Yookala and Kurrawar. The following synopsis shows the section to which a man belongs—the section into which he can marry—and the designation of the offspring :

TABLE III.

	<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A. . . . .	1. Joolanjegoo	Jungalagoo	Bullaranjee
	2. Jameragoo	Bullaranjee	Jooralagoo
	3. Jinagoo	Jooralagoo	Bungaranjee
	4. Yukamurra	Bungaranjee	Jungalagoo
GROUP B. . . . .	5. Jungalagoo	Joolanjegoo	Yukamurri
	6. Bungaranjee	Yukamurra	Jinagoo
	7. Jooralagoo	Jinagoo	Jameragoo
	8. Bullaranjee	Jameragoo	Joolanjegoo

<sup>1</sup> *Journ. Roy. Soc. N. S. Wales*, xxxii, 74.

Some native tribes on the Victoria river, in the Northern Territory of South Australia are segregated into two intermarrying groups, with the following subdivisions :

TABLE IV.

	<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A. . . . .	1. Jamada	Jungalla	Dhalyerree
	2. Jameram	Dhalyerree	Joolam
	3. Janna	Joolam	Dhungarree
	4. Jummiunya	Dhungarree	Jungalla
GROUP B. . . . .	5. Jungalla	Janada	Jummiunya
	6. Dhungarree	Jummiunya	Janna
	7. Joolam	Janna	Jameram
	8. Dhalyerree	Jameram	Jamada

If we compare Tables I, II, III and IV with the table of eight sections reported by me in a former article to this Society,<sup>1</sup> it will be observed that the four tables are constructed on the same system, and all contain the same order of succession. In other words, all the tribes dealt with have substantially the same organization, although there are dialectic variations, more or less, in the names of the sections. In the Tables I, II and III, I have omitted the feminine form of the name of each section, which, it is thought, will enable the reader more readily to follow the rules of marriage and descent. The divisional system, or social organization, reported in this article, extends from the Upper Finke river to the embouchure of the McArthur, in the Gulf of Carpentaria, a distance of about six hundred and fifty miles. I am informed by some of my correspondents that the same system, but with different divisional names, reaches westwardly from the Gulf of Carpentaria to the Daly and Victoria rivers, and onwards into West Australia.

The southern portion of the Arrinda and adjoining tribes occupy the Middle Finke and Charlotte waters, reaching as far south as the Macumba river. Among them there are only four sections employed to regulate the intersexual relations, as shown in the following table. These sections comprise four of those enumerated in Table I :

<sup>1</sup> PROC. AMER. PHILOS. SOC., xxxvii, 152.

TABLE V.

	<i>Husband</i>	<i>Wife</i>	<i>Offspring</i>
GROUP A. . . . .	1. Panungka	Parulla	Bultara
	2. Koomara	Bultara	Parulla
GROUP B. . . . .	3. Parulla	Panungka	Koomara
	4. Bultara	Koomara	Panungka

It will be seen that the community is segregated into two inter-marrying groups, and that the children take the name of the complementary section in the division to which their mother belongs.

In the southern portion of South Australia there are a number of tribes who possess the two primary groups only, like A and B in the foregoing tables, without any subdivisions into sections. As an example of this system, it may be mentioned that in some districts these two divisions, or groups, are called Maturri and Karraroo;<sup>1</sup> in others they are Krokee and Kumite; in other parts they are called Kookoojiba and Koocheebinga, and, again in others, they are known as Koolpirry and Thinewah. In each case the men belonging to one primary division marry the women of the other, and the children take the name of their mother's division. As I am now engaged in the preparation of a comprehensive article dealing with this type of organization, I shall not enter farther upon it at present.

## ON AN INTERESTING FRAGMENT OF THE "BOOK OF THE DEAD."

BY RUDOLPH BUTI, PH.D.

(Read May 5, 1899.)

In the Egyptian collection of the Woman's College of Baltimore there is an Egyptian hieratic papyrus which, when handed to me for translation, I found to be an interesting fragment of the "Book of the Dead." The fragment written on papyrus is a foot and an inch in length and seven inches in width.

It contains a part of the 149th chapter, which is divided into fourteen paragraphs. The papyrus is also divided into vertical columns of three inches, separated by a double line of nearly one-

<sup>1</sup> *Journ. Roy. Soc. N. S. Wales*, xxxii, 69.